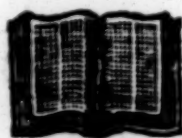


MINUTES
OF AN
ASSOCIATION
OF
GENERAL BAPTISTS,

HOLDEN AT
HINKLEY,
LEICESTERSHIRE,

On WEDNESDAY and THURSDAY, *April 3d & 4th,*
MDCCXCIII.



LONDON:

PRINTED BY R. HAWES, NO. 12, WHITE-ROW, SPITALFIELDS.

Public Worship began, WEDNESDAY Morning, at Eleven o'clock. — Brother GODDARD prayed, and Brother JOHN TAYLOR preached, from James v. 10, 11.

Afternoon, Brother D. TAYLOR preached, from 1 Tim. i. 15.

THURSDAY Afternoon, Brother BURGESS preached from Gal. ii. 19, 20.

Chairman, DAN TAYLOR.

Moderators, { BENJ^N POLLARD,
WM. BURGESS.

Scribes, { ROBERT SMITH,
JOSEPH BENTLEY.

STATE OF THE CHURCHES.

ASHFORD.

WE have had some uneasiness this year, on account of the application from Halifax for our Minister : but our anxiety is now over. We have reason to grieve that the conversion of sinners is so much at a stand among us. Our hearers have been fewer last winter than usual : Preachings, Church-meetings, &c. as last year. Some among us, we fear, are too indifferent about inward religion, and too careless in attending the worship of God ; especially prayer, experience, and exhortation meetings.—Others, we trust, deserve a different character, as being more unreservedly devoted to God. We are tolerably unanimous.

BARTON. Preaching at Barton and Hugglescoat every Lord's Day, and at Ratby once in the fortnight. Pretty well attended with hearers, but Conversion-work goes on slowly. Experience trials from various quarters, and have reason to lament the want of primitive life and love—yet, as a Church, united, peaceable and happy. We bless God for this.

BIRMINGHAM. Since the last Association have been exercised with sharp trials, which have given rise to some unhappiness among us ; but we hope we are more united than we have been.

BURNLEY. Preaching twice on a Lord's-day, and frequent prayer meetings. Our congregation is but small, and conversion almost at a stand—could wish to see and feel more of the power and life of godliness among ourselves.

BOSTON. Some of our Members are diligent and lively ; others, alas ! negligent and trifling.—Our Minister has been long afflicted, on which account

count we have experienced some difficulties. We are still, however, well attended with hearers.

CASTLE-DONINGTON. Meetings and Officers as last year—Pretty well attended with hearers in the Afternoon and Evening of the Lord's-day ; but not so well attended as we wish on Lord's-day mornings, and on Tuesday and Wednesday Evenings. Church-meetings too much neglected by some ; yet those who attend are generally unanimous and peaceful in doing Church business.—Some members, we fear, are too low in religion—others, we hope, are otherwise.

CALDWELL. The Church peaceful—moderately attended with hearers. Brethren, pray for us.

CHURCH-LANE, WHITECHAPEL, LONDON. Three Deacons lately chosen, but not ordained. Our stated times of worship, same as last year. We are, blessed be God, very harmonious ; and pretty well attended on Lord's-days—but lukewarmness too much prevails. We are happy to inform you that we are fed with the Truths of the Gospel of Jesus Christ our Lord.

DERBY. We are supplied with Ministers from several neighbouring Churches, and return them our sincere thanks for their assistance, and request a continuance of this supply.

GAMISTON, and RETFORD. We have our trials, but are pretty well attended with hearers—tolerably unanimous—and have a pleasing prospect of a few more being soon added to us.

GOSBERTON. Officers and Meetings, same as last year ;—pretty well attended with hearers, though but few converted—too much lukewarmness prevails amongst us—could wish to see more love and zeal manifested towards our dear Redeemer.

HALIFAX. We are poorly attended with hearers ; Religion is very low, and still continues to decline : We still earnestly wish for a revival—and hope it would be, if we had a suitable Minister settled amongst us.

HINCKLEY. The state of Religion seems low in some ; others appear more lively and zealous.—moderately attended with hearers. We are not without our difficulties and troubles—One of our assistant Ministers has declined regular preaching.

ILKESTON. We are tolerably unanimous in our Church-meetings—have chosen two officers this year. We are pretty well attended with hearers in all our places, (viz.) Ilkeston, Smalley, and Stanton—yet but little good done, in proportion to our wishes.

St. IVES. Meetings as last year—some hearers appear to be converted. As to our Members, we have to complain that some of them are too lukewarm and negligent, while others are lively, happy, and diligent in waiting on God. We earnestly wish for a revival of religion, and for more brotherly love. Brethren pray for us.

KEGWORTH. Well attended with hearers in general ; the Church peaceable, and we hope well united. Religion we hope is on the advance.

KIRKBY-WOODHOUSE. Preachings as last year, except at Sutton Ashfield, at which place it is now every Lord's-day Evening. Well attended with hearers on the Lord's-day Afternoon—tolerably unanimous among ourselves ; and hope the work of the Lord will still continue to prosper in our hands.

LEICESTER. Our situation at present is very uncomfortable, the members being much divided, which we fear will have an injurious influence on the cause of religion. We intreat an interest in the prayers of our Brethren.

LEAKE. Officers and Meetings as last year,—pretty well attended with hearers—tolerably united and happy—and hope that Religion is on the advance.

LONGFORD. One young preacher, who is exercised twice on a Lord's-day. We have many things to complain of.—Some members appear zealous and lively ; others too lukewarm. We desire to see more of the power and life of religion amongst us.

LONGWOOD. Religion is very low here at present ; hearers but few. Practical Religion is too much neglected by some who are Members amongst us ; and some have been much afflicted. Brethren pray for us.

LONG-SUTTON. We have experienced many troubles for some time past. However, we now hope and trust that we shall enjoy Peace.

LOUGHBOROUGH. Our public and private meetings are tolerably well attended ; and we hope that some have considerably grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ. But we fear some are too cool and indifferent about the great concerns of God and Eternity.

MELBOURNE. Respecting Church Officers, the same as last year. Have had a considerable addition to the number of our hearers ; and hope some advancement to the kingdom of Christ will be the effect of it.

NOTTINGHAM. We are in general tolerably unanimous and happy amongst ourselves ; some appear lively and zealous in the Cause of Christ ; and we sincerely wish and pray that it was the real character of us all. We have several members at this time exercised with very heavy afflictions. We pray that they may work for good.

QUEENSHEAD. Since last Association we have raised a small gallery, and have had many more hearers than could be accommodated before :—But none have given evidence of their conversion by joining with us. Many of our families have been heavily afflicted, and several are yet so. We are in a good degree at peace among ourselves—earnestly wish for the Prayers of our Brethren.

WADSWORTH. We are well attended with hearers ; but the state of Religion appears but low in some, though others are zealous for God.

WISBEACH. Well attended with hearers in general, and peaceable in the Church.

CASES *from the* CHURCHES.

CASE I. **T**HE Admission of *Fleet Church* into this Connexion.

Answer. There not being *perfect* unanimity in our Churches respecting our beloved Brethren at Fleet, we are under the necessity of respectfully informing them, that a final determination cannot take place till the next Association; when it is hoped this matter will terminate in an union that will be perfected in glory.

CASE II. Respecting defraying the expences attending Meeting-houses at Wisbeach, Wadsworth, Melbourne and Kegworth.

Ans. We recommend their cases to the consideration of the Churches in connexion, and advise the above four Churches to draw up a statement of their cases, to lay before them as soon as their assistance is wanted.

CASE III. Is it a sin for a Believer to marry with an Unbeliever?

This Question, with many others connected with it, being fully discussed at Melbourne Association in 1782, we refer to the answers then given, and appoint that they be inserted in these Minutes.

CASES

* *Concerning marrying with Unbelievers.*

Quest. 1. **O**UGHT such Questions to come before the Church at all?

Ans. Fourteen Yes. Twelve Neuters.

Q. 2. When? Before, or after Marriage?

A. Fourteen Before—Three After—Ten Neuter.

Q. 3. Is there any passage in the Old Testament respecting Marriage, binding upon Christians under the Gospel Dispensation?

A. Yes, 8. Neuters, 18.

CASE IV. The Church at Wadsworth having received into their fellowship such as were excluded from us, the Church at Halifax, without enquiring after their character, or requesting testimonials from us : we desire your advice in this matter.

Ans. We think it would have had a more friendly appearance, had the Wadsworth Friends consulted those of Halifax. But as there doth not seem to be any flight designed, and as it is rather a perplexing affair, we advise and request both Churches to avoid any further contention, and not suffer a thing of this nature to be any cause of unhappiness to them ; but that they endeavour to live and love as Brethren.

CASE

Q. 4. Which then are those passages ?

A. Those that respect the Israelites marrying with the Canaanites and Hittites. Mal. chap. ii.—Several prohibitions, forbidding those nearly related, or bearing too close affinity in family or blood, &c. Also the practice of joining in such Marriages is represented as being the cause of “turning away their hearts from the Lord.” It may be again observed, that these injunctions were given by the promulgation of the Law.

Q. 5. Does 1 Cor. vii. 39. concern any besides Widows ?

A. Yes, 24—Neuter, 1. We judge the Text expressly relates to Widows only ; but evidently implies an injunction to all Christians.

Q. 6. Does the above Text respect the disposition and views Believers shall have in marriage, or the persons with whom they marry ?

A. Twenty-one say, It respects the Person—Two, both.

Q. 7. Does the Prohibition in the above Text amount to a positive Command ?

A. Yes, 14—Neuters 4.

Q. 8. Are there any other Scriptures where such Marriages are forbidden ?

A. Five suppose, Yes : (they suppose, 2 Cor. vi. 14. in particular, strongly implies it)—One No—16 Neuters.

Q. 9. Are we to judge of the greatness or smallness of the evil, by the frequency of its being mentioned, and the

CASE V. Beg the Brethren of this Affociation will consider how the deficiency in the Hymn Books shall be provided for ; and the expence attending them.

Ans. We apprehend the most equal mode is, for every Church to pay in proportion to the number of books they purchase.

CASE VI. LONG-SUTTON Church, having some considerable time since received the assistance of the
B Churches

strefs laid upon it, in the passages referring to it in the Scripture ?

A. Yes, 21—Neuter, 2.

Q. 10. What steps are to be taken with such persons, before the case comes into the Church, and by whom ?

A. We think the steps to be taken are the common ones ; such as Exhortation, Admonition, Reproof, &c. It is the Elder's duty to do it, or see it done ; but any Member may take these brotherly methods : and it seems peculiarly proper for those to be employed in it who are likely to have most influence—who are most familiar with the persons concerned, or have most experience in these matters.

Q. 11. Has the Church authority from the Scriptures to put a person away for this crime only ?

A. If the person have in other respects been honourable in conduct, and apparently sincere of heart ; and it be evident from circumstances that he or she does sincerely believe such Marriage lawful, then to try to convince him or her of the impropriety and unlawfulness of it by Scriptural Arguments ; but if that succeed not, then to leave the matter between God and his (or her) conscience, and still suffer them to enjoy Fellowship. But if it appear that he (or she) considers it contrary to Scripture, then, unless they can be brought to Repentance, to exclude them for it. Also it is recommended that the Person, or Persons informed of such Marriage being attempted, to make early enquiry respecting the certainty of such an attempt, and give information to those on whom it is judged incumbent to take the above-mentioned steps.

Churches in Leicestershire, &c. in defraying the expences attending building their Meeting-house.

Answer. We refer our Sutton Friends to Brother Thompson for information ; who was the person that received the contributions for them.

CASE VII. The Attention of the Association was desired by some persons late Members of the Church at Leicester to a circumstance that they wished to bring forward ; which in the end was referred to a Committee, whose Report is as follows :—

“ Having closely enquired into the business, it appears, *First*, That there is no necessity of laying it before the Association. *Secondly*, That a Separation in the Church appears almost unavoidable ; each party being very tenacious of its own views. On the whole, we recommend to both sides, that they study to be quiet, and endeavour to meet each other, as far as in their power. And in particular, to the Majority—that it propose a conference, by Deputies on each side ; and as a preliminary for Peace, acknowledge that they, or at least some of them, have treated their Brethren with too much warmth of expression, and also precipitancy of conduct, in abruptly excluding some Members in the Minority.

Agreed to the following

**PLAN FOR ARRANGING THE PLACES FOR HOLDING
OUR FUTURE ASSOCIATIONS.**

THAT our Churches be classed into several districts, and each district be visited in the following order, so as to form a circle of Eight Years.

1st Year. London Church.

2d Year. Nottingham and Derby District, Eight Churches :—Derby, Melbourn, Ilkinston, Ashford, Nottingham, Kirkby-Woodhouse, Leake, Retford.

3d Year. Lincolnshire district, and its neighbourhood ; 9 Churches.—Killingholm, Maltby, Kirton, Eoston

Boston, Gosberton, Long-Sutton, Wisbeach, St. Ives, Yarmouth.

4th Year. Leicester and Warwickshire district, 8 Churches :— Longford, Birmingham, Hinckley. Barton, Leicester, Loughborough, Kegworth, and Donington.

5th Year. Yorkshire and Lancashire, 5 Churches. Burnley, Wadsworth, Queenshead, Halifax, Longwood.

6th Year. Nottingham and Derbyshire district.

7th Year. Lincolnshire.

8th Year. Leicestershire and Warwickshire. ditto.

To the Cases which were of a private nature, Answers were sent to the respective Churches from which they came.

Brother DAN TAYLOR is desired to write the Circular Letter for next year.—Subject, *The Operations of the Holy Spirit*.

The next Affociation to be holden at London, the last *Wednesday* and *Thursday* in June, 1794.

Persons who attend may be accommodated at the *Talbot Inn*, Whitechapel.

The Persons appointed to preach are,

Brother J. TAYLOR, Brother BIRLEY, Brother FREESTON,	} In case of failure.	{ Brother POLLARD, Bro: THOMPSON, Brother BURGESS.
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LETTER.

To the Churches of GENERAL BAPTISTS:

ON THE NATURE AND IMPORTANCE OF THE

Annual Associations.

Dear Brethren,

THRO' a kind Providence we are favoured with another annual Interview: and, as it is under your sanction, so we trust it will be for your benefit that we assemble. It is our consolation that this is your main design; and we trust we can appeal to past experience for evidence of the utility of these Associations.

It is a maxim universally acknowledged, that Man in an individual capacity is incapable of attaining any very important object, or rendering any considerable service to Society: but when men of various capacities, acquirements, habits and experience, *unite* in promoting one common cause, there is scarce any difficulty which they cannot surmount, or any design they cannot by perseverance accomplish. This is abundantly evinced in all the Arts, Trade, and Commerce. In civil, political, and religious Societies, it will appear, that if any considerable progress has been made, or any important end obtained, it has been by the *combination* of vigorous exertions.

Our blessed Redeemer and Master, in laying the plan for the promotion of his interest, and the establishment of his kingdom in the world, has acted in this view, exactly in agreement with this principle. He no sooner entered on his public ministry, than he chose some Colleagues or Associates—not indeed to assist him by their counsel, but to train them up to assist one another.

We

We may grant, however, that there is not sufficient evidence in the New Testament, that Provincial Assemblies were held, in the apostolic age, in the manner we now hold them ; yet it seems pretty clear that the Apostles themselves assembled on certain occasions to confer about the affairs of the Churches : (*See Acts xv.*) If Paul, Barnabas, and others, therefore, were deputed by their brethren of the Church at Antioch to associate with the Apostles and Elders of Jerusalem ; how much more will the propriety and necessity of such meetings appear to us, who do not enjoy their powers ? “ The Churches, let it be here observed were entirely independent. They submitted to no foreign jurisdiction. And tho’ the Churches founded by the Apostles had this particular deference paid to them, that they were consulted in difficult and doubtful cases ; yet they had no judicial authority, no sort of supremacy over the others, nor the least right to enact laws for them : Nothing, on the contrary is more evident than the perfect Equality that reigned among the primitive Churches ; nor does there even appear in the first century, the smallest trace of that Association of Provincial Assemblies, from which *Councils* and *Metropolitans* derive their origin. It was only in the second century that the custom of holding councils commenced in *Greece*, from whence it soon spread through the other provinces*.”

During a great part of the 2d century, the churches of CHRIST had no other bond of union than that of Love. “ Each Assembly was a little state, governed by its own laws, which were either enacted or approved by the Society. But in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which like confederate states, assembled at certain times, in order to deliberate about the common Interests of the whole.

Among

* Mosheim’s Eccles. Hist. Vol. I. new edit. by MacLaine, p. 107.

Among the Greeks, this confederacy of states was very common. Their Assemblies were composed of the Deputies from each respective State. But these ecclesiastical Associations were not long confined to the Greeks: their great utility was no sooner perceived, than they became universal, and were formed in all places where the Gospel had been planted. To these Assemblies, in which the Deputies, or Commissioners of several Churches, consulted together: the name of *Synods* was appropriated by the Greeks, and that of *Councils* by the Latins; and the laws that were enacted in these general meetings were called *canons*, i. e. *rules*.*

It is a fact, however, which ought not to be concealed, that, great as the utility of these Assemblies was, both to the Ministers and their respective Churches, they became a source of evil to both, by the abuse of them. The deputies assumed dominion, and the privileges of the people were infringed. They soon commenced Lawgivers: and the People had nothing to do but obey. The Presidents exalted themselves into Archbishops, and exercised their authority, not only over the Laity, but likewise over the Ministers themselves. This laid the foundation for the Hierarchy of the Church of Rome; and it is too well known, how assiduous successive Builders have been to heighten and aggrandize this stately edifice.

From this view of their origin and effects, some of our brethren may be inclined to condemn our annual Associations. They will, however, grant, that the *abuse* of any thing is not a sufficient plea for its rejection. We ought to examine whether what we plead for be good in itself, if properly conducted; and if it be, to pursue it with zeal, and beware of the abuses.

We think it will admit of no dispute that *Representative Assemblies* are almost essential to the perpetuity

* Mosheim's Eccl. Hist. Vol. I. p. 147, 148.

tuity of any cause whatever : at least that they have very great influence on the prosperity of such cause. Can it be imagined, that the people called *Quakers*, would ever have acquired such importance as a distinct Society, had every one of their Assemblies been totally unconnected with the rest, or had they neglected that friendly intercourse they still carry on with almost every Society in the world? Can we believe that *Methodism* would ever have spread so universally, had Mr. WESLEY and his preachers never associated? Is it not evident that the people called *Presbyterians*, have in many parts of this nation declined, and their interest almost been lost, where they have been unconnected with other Churches of the same description? Is it not a glaring fact, that among the old *General Baptists*, their Cause in many places was nearly extinct, through the inattention of their Ministers, and others to these measures? And, we may add, that much of the success of the New connexion of *General Baptists*, is owing to the love and zeal of their Ministers and Members, and their frequent conferences with each other.

As we conceive the above Remarks carry their own evidence with them, so we think you will permit us further to urge the importance of attending these meetings with all possible diligence.

Having pointed out the utility of Associate Bodies in general, we beg leave to remind you of their importance in the propagation of Religion.

1. You cannot be ignorant, Brethren, that the state of mankind is very deplorable, till improved by the Gospel. You lament, with us, that so many are yet under the influence of sin, are strangers to peace, enemies to God, and exposed to the miseries of Hell, and alas! are yet ignorant of it. You know, it is an arduous task, "to turn them from darkness to light, and from the power of Satan unto God." The feeble efforts of an individual are not likely to accomplish much. We all need assistance by instruction, by example;

ample ; by a mutual communication of our difficulties, our escapes, and our failures. And most of us, by mutual intercourse, may be able to contribute a considerable share toward the more effectual propagation of the gospel. And, O how happy shall we be, if by our united, though feeble endeavours, accompanied with the blessing of God, the misery of any of our fellow creatures is prevented, and their happiness secured ! If men associate for the purpose of improving the Arts, and adding to the stock of temporal knowledge and happiness ; how much more important to unite in promoting the highest knowledge of which the human mind is capable, and which will issue in the everlasting felicity of all those who possess and improve it.

2. Besides our common appellation as Christians, and the importance of associating to promote one common cause, we have our peculiar *views* of Christianity, in its doctrines and in its practices ; and which we think it is our duty to promote. And though some may be inclined to think these peculiarities of very trifling consequence, yet there are few persons who do not consider their particular opinions of *some*, though not of the greatest importance. Now, as the world is thus constituted, that we do not think with uniformity in religion, any more than in any branch of science ; it seems wisely ordered of Providence, that men are disposed to parcel themselves out in various religious Communities. Let each good man then enjoy his own birthright unmolested, and let all the children of God that can assimilate with others, use their best efforts to maintain their own hypothesis, “ till we all come, in the unity of the Faith, and of “ the knowledge of the Son of God, unto a perfect “ man, unto the measure of the stature of the fullness “ of Christ.” Ephes. iv. 13.

3. Were we not to assemble, in some such form as this, it would not be possible to obtain that knowledge we now do, of the state of the several Churches
which

which enter into our views of Religion, and consequently could not either give or receive the assistance required : and in many instances many of our Churches would not only decay, and our particular interest suffer, but it would materially injure the general Cause of Religion. We therefore strongly recommend it to our brethren, to be more zealous in their future attendance, that a more general knowledge may be obtained, and a more extensive good be effected.

4. It will not be improper to remind our brethren, that, as Ministers of the Gospel, and Representatives of the Churches, we experience mutual benefit, as well as pleasure, in these annual Interviews. We feel our hearts warmed afresh with love and zeal ; we find our hands strengthened, notwithstanding our many discouragements ; and we can the more joyfully anticipate the day, when we shall meet the General Assembly and Church of the first-born, in Heaven.

5. You will permit us to remonstrate against the too common practice of sending Letters instead of Representatives. For though Letters may express the state of the Churches that send them ; yet these Churches deprive the rest of the benefit which would be derived by the presence, the arguments, and the votes of their Representatives : and thus the few who do the business, frequently incur the censure which belongs to those who are absent. This is extremely discouraging to those who labour most in the Cause, and cannot fail in the issue of being highly prejudicial to the whole connexion.

6. It frequently happens, that in some of our Churches there are young men raised up, who seem to possess talents for usefulness in the ministry, and whose abilities would in a measure be lost, because the Society to which they belong do not need their labours, and therefore do not afford them sufficient encouragement. Now, by our Associations, these men become known to other Churches, who want
C their

their Assistance ; and they, in due time, are invited to exercise their abilities, with comfort to themselves, and to the satisfaction and lasting advantage of many who hear them.

7. It is well known also, how much our Churches have assisted each other in their secular concerns. Many places of worship have been erected in various parts of the kingdom, and which could never have been built, had it not been through the intercourse established by these annual meetings. Many poor and afflicted Ministers have been supplied ; many expensive Law-suits have been eased to Churches and Individuals ; and many public Benefactions have been rendered eminently useful :—which in a great degree must be attributed to the same cause.

It may be objected, as has often been the case, that the Associations are attended with a heavy expence to the Churches : And this is indeed with many distant poor Societies, an objection of a serious nature. But we beg leave, Brethren, to offer a few considerations, which we think will, in a measure, remove it.

1. There cannot be the least doubt that the Connexion at large, is well able to support whatever expence is incurred by the Association, even though it were much heavier than it is : and therefore if a plan could be adopted for consolidating and equalizing the expences, in proportion to the ability of each Church, their distance from the center, &c. the expences would not, to some Churches be near so formidable : and though some others would have a heavier burthen, yet they being better able to bear it, would in such a case discharge an important duty of benevolence towards their weak and necessitous brethren.

2. Besides this, a plan is now adopted for the more equal distribution of travelling, &c. by laying out the Churches in proper districts, and fixing the Association, as well as circumstances will allow, to suit the conveniency of the several Churches in connexion.

3. Further,

3. Further, we conceive that there is not so much reason to complain of the expence, when it is considered that the Churches choose their own Representatives, and no doubt such on whom they can depend for œconomy ; and who themselves certainly suffer the greatest inconveniency, though their expences be paid, by the loss of their time, the neglect of their business, and damage to their cloaths.

Finally. We cannot take our leave, without earnestly intreating our Brethren to reflect on the preceding Arguments—of *The Necessity and Utility of ASSOCIATE BODIES in general*. For the superior importance of Religion—the promotion of our distinct Interest, and the welfare of our churches in general, as well as the pleasing prospect of doing universal Good, which may and will extend, even to future generations—we exhort you seriously to regard the advice we have ventured to give. We claim no authority over you, and have no purposes to serve, but your usefulness and happiness, and the glory of God.—If you were to retrench your unnecessary disbursements, and establish a Fund for the purpose, the end might easily be gained, and we trust you would reap advantages sufficient to requite all your labour, and abundantly compensate all the expences.

Signed in behalf of the Association,	}	by	DAN TAYLOR, Chairman.
			B. POLLARD, Moderator. W. BURGESS.

LIST OF THE CHURCHES.

	Number of Members.	Baptised.	Increase.
Althord, Derbyshire, — — —	21	—	—
Barton, Leicestershire, — — —	184	8	—
Birmingham, Warwickshire —	82	4	—
Boston, Lincolnshire, — — —	82	—	—
Burnly, Lancashire, — — —	32	2	—
Caldwell, Derbyshire, — — —	44	7	—
Cattle-Donington, Leicestershire —	142	6	—
Church-lane, Whitechapel, London,	258	9	—
Derby — — — — —	27	6	—
Gamston & Retford, Nottinghamshire,	95	3	—
Gosberton, Lincolnshire, — —	22	—	—
Halifax, Yorkshire, — — —	40	—	—
Hinkley, Leicestershire —	158	—	—
Ives, (St.) Huntingdonshire —	40	1	—
Ilkeston, Derbyshire, — — —	109	7	—
Kegworth, Leicestershire — —	133	22	—
Killingholm, Lincolnshire — —	57	—	—
Kirkby-woodhouse, Nottinghamshire,	57	16	—
Kirton, Lincolnshire, — — —	—	—	—
Leake, Nottinghamshire, — —	174	19	—
Leicester, — — — — —	118	23	—
Longford, Warwickshire, — —	120	3	—
Long-Sutton, Lincolnshire — —	12	—	—
Longwood, Yorkshire, — —	7	—	—
Loughborough, Leicestershire, —	326	21	—
Maltby, Lincolnshire — —	—	—	—
Melbourne, Derbyshire, — —	250	12	—
Nottingham — — — — —	160	11	—
Queenshead, Yorkshire, — —	41	—	—
Wadsworth, Yorkshire, — —	90	—	—
Wisbeach, Cambridgeshire, —	50	3	—
Yarmouth, Norfolk — — —	27	—	—
Total Increase, 232 — — —	2931	183	2
Total Decrease, 134, — — —	—	—	—
Clear Increase, 98, — — —	—	—	—

Increase.		Decrease.				Dead.		REPRESENTATIVES of the several Churches.		Unordained Preachers.	
Baptized.	Removed to.	Restored.	Removed away.	Excluded.	Withdrawn.					Pastors.	
1						1		William Pickering		1	1
8	2			1		1		Saml. Deacon, Sen. Nat. Pickering, Thos. Orton,		2	1
4						4		William White,		3	3
						3		Letter		1	1
2		1						Edmund Whitaker,		1	1
7				2				Charles Norton,		1	1
6	1			2		4		Thomas Pickering, J. Bakewell,		1	1
9	5			6	1	2		Dan Taylor,		2	1
6	1			2		1		Gilbert Dallison, J. Etches,			
3	1	1		1	1	1		Jonathan Scott		2	
					1			Joseph Binns,			1
				5		3					
			1	1		2		W. Smith, J. R. & B. Shipman, R. Millagain, J. Bentley		1	2
1										1	
7		1	1	2		2		J. Goddard, J. Stevenson, J. Barrat, W. Felkin,		1	
22			1	4		5		J. Jarrat, W. Corah, J. Bosworth,		1	1
										1	
16	1			1				Letter,			1
19				1		3		Richard Thurman, J. Bennett,		1	
23	3		4	12		1		J. Deacon,			
3	2	3	1	2		2		Sam. Catterns,			1
										1	
21			3	5		2		B. Pollard, W. Parkinson, J. Johnson,		1	1
										1	
12	1	2		1		10		F. Smith, W. Haimes, W. Shaw, M. Bacon,		1	1
11		1		6		4		Robert Smith,		1	
				1		2		John Taylor,		1	
	2			1	2			John Surcliffe,		1	1
3	3							Joseph Freeston.		1	1
										1	
183	22	9	11	56	5	53				24	10